

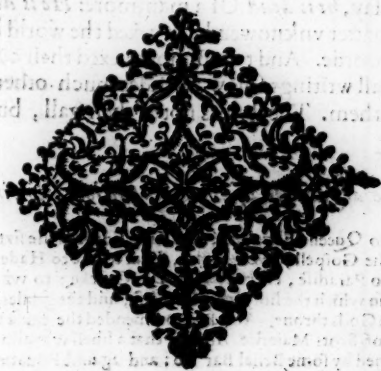
Two little workes defensiuē of our Re-
demption, That our Lord went through
the veil of his flesh into Heaven, to ap-
peare before God for vs.

Which journey a Talmudist, as the Gospell
would terme, a going vp to Paradise: But Hea-
then Greek, a going down to *Hades*, and Latin,
Descendere ad inferos.

Wherein the vnlearned barbarous anger God and man,
saying, *That Iesus descended to HELL.* and yelde
vnto ihe blasphemous lewes by sure confe-
quence vpon their words, *That he*
should not be the Holy one
of God.

By HVGW BROUGHTON.

If any man loue not the Lord *IESVS*, let him be *Anathema*
Maran Atha. 1. COR. 16.



BY knowing that *Hades*, a terme vsed in the Creede, is the place generall, where soules are before Gods throne, diuided there, far enough, by heauen & hell, so that in speach of the holy, *Hades* the generall, by difference of the Person, is *Heauen*, and in the wicked, *Hell*, as we comonly terme *Hell*: which place is on high, out of this world by Apo. 14. & all Iewes in *Cerber Male*. fol. 11. by knowing of this great light cometh to Religion. First their opinion falleth, who thank God for sending his sonne to redeeme the Fathers from *Hades*, to *Paradise*: that is, from *Paradise* to *Paradise*. So *Limbus Patrum* and *Purgatorie* fall: when *Hades* hath onely two partes, *Heauen* and *Hell*. So our madnes falleth, who in the Creede, put for that Part of *Hades*, which holdeth the faithfull, and is heauen or *Paradise*, the part which holdeth the wicked, and put for *Heauen*, *Hell*, to which they that goe, perish for euer. Here standeth the Article: Our Lord being in body crucified, dead and buried, had a soule immortall, as all men, which went hence to God: & being in *Hades*, holy, had not hell but heauen. This is all. When the Gospel began, scant any held soules immortall. *Pliny* sheweth that. Therefore it was needfull the Creed should haue it. When the immortalitie was graunted, very many Creedes did omit the article: because in speech of a man, to die & to go to *Hades* is all one. Of an horse, Grekes would say, *he is dead*. Of a man, more: *He is dead & gone to Hades*. This matter vnknown hath vexed the world by ignorance of one Greeke worde. And two Bishops vexed their owne. Against whom two small writings folow: besides much otherwise printed and written to them. The style is nor of their gall, but it may gall, in mildnes.

The argument of the Admonition folowing.

BR. wrote vnto Queene Elizabeth, that King Edward the sixt and her Maieft. swearing to the Gospells were to this, That to goe to *Hades* in the Creede, was to goe to *Paradise*, when by *Heauen* Greke: to whom *Hades* is the world of soules: in which the holy thre *Paradise*, and the godles, *Gehenna*. Both be on high before Gods throne. And he commended the cause to Q. Elizabeths M. and the King of Scots Maieftie. Against that a libell was allowed to scoff the Scottish nift, penned by some Belial Bar too: and against saluation Bilson raged: as this short worke telleth.

A lye resumed of D. Bilson.



*O*ctor Bilson in his sermon booke against Mai-
ster Iacob, folio 419. sumeth thus : First then
tell your abettor that all the Realme will
take him not onely for a rayler against all
honestie, but a lier against all duty that
voucheth so cōfidentlie : King *Edward* the

sixt and his subiectes helde that Christ his soule neuer went
to *Gehenna* : and the Realm knoweth the Qu. oath, as also the
Q. adventureth her eternall state. These be no states to come
within his vncleane mouth. He may doe well to remember
who they be of whom it is written : They despise governe-
ment : and speake ill of them that be in authoritie, as raging
waves of the sea, foming out their owne shame. *Thus the D.*
writeth. Marke now the Zurich confession, which K. Edw. and
Queene Eliz. allowed. Per inferos intelligimus non locum sup-
plicij designatum impijs, sed defunctos fideles, quemadmo-
dum per superos adhuc superstites in vitâ. Proinde anima
Christi descendit ad inferos, id est, delata est in sinum Abra-
hæ : in quo collecti fuerunt omnes defuncti fideles. Ergo
cum Latroni secum crucifixo dixit, hodie mecum eris in Pa-
radiso, promisit ei confortium vitæ, & beatorum spirituum.
Licet enim Dominus descendisse dicatur, sit tamen ex more
loquendi. Confitemur in hoc articulo animas esse immor-
tales, easque protinus à morte comporeâ transire ad vitam.
This is the Zurich confession, allowed by King Edward and Queen
Elizabeth: So Descending must be graunted to be Ascending, and
Hell

Let no simple euer
thinke that
Hell, as men
commonly
speake is hea-
uen. But if
a foole put
Hell, by his
tongue where
heauen is in-
deed: a foole
canot by vn-
learnedship
turn heauen
to Hell. The
Barbarous
translation
of the Greek
Creede ~~is~~
deceaved D.
Bilfon is bla-
med: not the
true Creed.

Hell to be Paradise. If our Bishops misse in termes, they must blame them selves: and not rage with hereticall Satanean madnes vpon such as force them to saith. Now what grace the D. hath in his wordes, all may soone iudge: considering what him selfe graunteth: and how in his escape afterwarde he differeth from all the worlde. This was the question: Whether our Lords soule went hence to Gehenna: or hence to Paradise: Iohn Cant. and all vexed by him know that, and for one of these two opinions the Princes religion was to be esteem'd. And if I.C. had invented a going from Paradise to Gehenna, Geneueans would haue renowned him over the world. Now marke how rightly the right reverend Father and Doctor taketh of him selfe the he writt him selfe, fol. 219. We haue no warrant in the word of God so to fasten Christs soule vn to Hell for the time of his death, that it might not be in Paradise before it descended into Hell. Now Iohn Cant. will graunt, that he dammeth them both: and iustifieth the aduersary, as a Greeke Epistle printed at Hamawe required Sir Iohn Fortescue once Queene Elizabeths greek Reader, to determine, whether both Bishops were not condemned most certeinlie by their owne graunt. The ridiculous feigning of a new Satanean fable that our Lord went from Paradise to Gehenna: and to Hades, as from Pauls to London, from Winchester to England, from England to Europe, fro Europe to this world from part to the whole: and againe, the fable that he went not to Hades, that is, in trueth, to the world of soules, till his body was buried: and again, his feigning thrise, at Pauls, Hades in S Matthew, cap. 5. twise, with 10. once, where Gehenna is the text, peruertering the or iginall, with wresting Scriptures and Fathers to an opinion that neuer came into holy mindes, this excuseth not his Lye, but augmenteth his impiety: that befooleth all Scriptures of God, and all Diuines that euer haue bene in the world. Cursed be he that maketh the blinde wander out of the way, and let all the people say, Amen.

*The argument and effect of the Epistle
following.*

I. C. was advised in a worke dedicated to Queene *Elizabeth* and to the most Noble, our King now, That he should not burne for *Gehennas* honour, least he burned in *Gehennas* shame for ever and ever. At the first he scoffed all trueth of God and the King: but being taught how he was caught in his owne syllogisme thus: The place which our Lordes soule went to hence, telleth what *Hades* (his *HELL*) meaneth in the Creede: But *Paradise* is the place which our Lord went to hence: Therefore *Paradise* is the *HELL* of the Creed, being taught how he was caught, he sent his Chaplayne M. *Geffrey King*, obteyning the Queenes hand for his leaue, to agree with his adversarie. And he vpon argeement, returned presently, saying that he should be sent againe: but presently after he came home, hee would write. Conditions were not kept. The libell was still solde: and *Machmadisme* was in it: and a contumelious mockage of Christ and all Christians & Iewes: when he said *Ruben* the Iewe his Ebrew Epistle was forged: whereby he hindred the defence of Christianitie, and deserved rooting out. Besides that, after the King was ours, *Paules* sold the treason of the libel. For not stāding to his covenant, three Greeke Orations plaid vpon him: and § one dedicated to the King and *Bretish* nation in Queene *Elizabeths* dayes: And after all, this Epistle. At the first sight he laid the blame on *Bar Lo*, that vsurped his auctoritie, as being guiltles: yet when at the Court a Duke shewed what he had done, he fell as dead, & soone died. The party greued was much greued at his death: because he had protested he never spake against him. Yet as *Ely*, so he by softnes paid for others blame: while he repressed not bad soules. And his Gentlemen willed *Bar Lo* vnborne: as more grieue to the Archbishop then all thar ever were his adversaries: not only for his libel against the Scottish mist: full of most deadly treason: and full of blasphemy and lying against God and man: But also for his Saranean declamation at *Paules* against the best Nobilitie, and the best bent for the good of the State: against whom the Iscariot railed and raged: whereby the Nobilitie iustly terme him: The vilest that is this day vnder the cope of heaven: as bent against God, the King, the Nobilitie, and all humanitie, So *Bar Lo* will be his notation.

§ This was not Printed, but deliuered to I. C. monethes 6. before Qu. Eliza. died: to draw him & his from a sure destruction, if he turned not mist into Sunne. So a defence of the Scottish mist to be a Sunne, came not yet to E. But saw many Sunnes,

To

To the aged Sir, I O H N of Canterb. Arch-
bishop, grace and truth.



MAISTER Francis Hall told that your G. de-
prived M. *Pickard* and him of their benefices,
and gaue both to *Bar Lo* (whom he described
after his name, a *babe most bad*) for defending
your *Gehenna*: which hærefie of yours was vied
for a barr, that you were not fit to confirme o-
thers, who so erred your selfe: against all the
Bible, all Greekes and Hebrewes. That the children whiche you
would haue confirmed and you together may be truly firmed here-
in, behold your owne graunt in D. *Bilson*: to whom in *Bar Lo* his
booke, your grace & wisedome referreth the vnlearned for a lear-
ned defence of your minde: which held that the Creed telleth whe-
ther our Lordes soule went hence. And this is your Proposition &
myne too: and you will aduenture your eternall state vpon it, and
I myne. This it is: The Place into which our Lordes soule went
hence, is *Hades* or *Hell* of the Creede. This position is built vpon
a rocke: that no storme, windes, nor waues can shake it. And if we
agree to what place our Lord his soule went hence, we agree what
Hades or your *Hell* is in the Creede. Nowe to your Proposition,
this assumption D. *Bilson* layeth downe, folio 219. *Paradise is the
place to which our Lord went hence*, Therefore by your owne graūt
Hades or *Hell* in the Creede is *Paradise*. Seeing then the whole
tenour of Moses and the Godspell, cannot mooue you: seeing the
vniverfall iudgement of the Hebrewes for their owne tongue, can
not mooue you: seeing 3000. yeres heathen Greeke cannot mooue
you: and *Enlogines* Patriarcha 1200. yeres old, with al other Chri-
stian Greekes which doe place Abraham in *Hades*, can not mooue
you, and seeing the *Zurick* confession, which sayth, *per Inferos in-
telligimus non locum supplicij designatum impijs, sed defunctos fide-
les, & sinum Abraha* can not mooue you, let your owne confession
mooue you: and publiſh it in print, that the simple deceaued by
you, may know how you led them to deny that our Lorde went
through the vaile of his flesh into the most holy. Which they that
will denie, may as well denie all religion and trueth of God. You
haue most highly in iuried the Maieſtie of God: pretending that

Sheel

Shew Psal. 16. was the Devils lodge, which no Ebrew euer thought, neither suffreth Moses to thinke: concerning the Gospell for the hand of God receaving the holy soule of our Lord: pervertinge sorrowes of death into the second death, Act. 2. to befooll all Christianitie, turning Saint Paul to *Gehennean* darknes: where he purpose lie speaketh of the Gospels brightnes: in these three iniuries you staine all the Bible, while you make some iarr from all the rest, and befoole the most holy Writers. This your sinne is haynous. So your despising of Ebrew DD. For their owne tongue, wilbe holden of the Scottish mist and *Brettish* nation, and all nations a brutill parte. And no lesse the reiecting of Heathen Greeke, for the Creede penned for heathen: and your restrayning of Greeke only to Poëts: and your teaching as generall that *Hades* in them is vgly, this your learning wilbe holden habish. Also where D. *Bilson* reiecteth the world of soules, as checking all Iewes in thier owne tongue, his wrangling was senseles: that he knew no place where soules were togeather. Hath he euer seene in this world all bodyes togeather; other saw them not, yet the speech, this world is currant with all men. And for *Hades* Macedones call it Heaven. *Portus* Dictionarie would haue taught you so much, though you sought no deeper Grætiens. And in *Clemens Alexandrinus*, *Hades* is *Juppiter*. To your blame for denying the lxx. in Psal. 110. a warrant for the New Test. Greeke, you say noting, as damned. And D. *Bilson* saith: the Greeke Fathers vnderstood not *Ioseps Haden*. Such owles you bring to *Athens*: and make your *Wisgiste* a scoph to all learned. Also you answer nothing to your blame for saying, that it were better the truth of *Daniel* were hid, then antiquitie should be disgraced for missing. Others thought it a gracelesse speech. So when you condemne Saint Paul for cursing *Ananias*, which thing he was bound to doe, by expresse lawes, for stryking treacherouslie, and misleading the blind, you check Christ that promised a mouth that no aduersarie could resist, and befoole Moses for making a defence for an open impudent iudge. The blind, the deafe, the officers may not lightly be cursed: but in open wilfulnes they be cursed, as *Saul* of *Dauid*, and *Sedechias* of *Ezechiel*, and the Pharises. Mat. 23. Herein you stand at the mercy of God. Moreover touching *Abraham Ruben* the Iew, you haue iniuried Christ our Lord, & all Christians most wickedly. If he had not bene answered, all Christians had

had bene worse thought of. Now he & all the Iewes in the Empire
 speak better of Christianity. And some by that haue bene baptized:
 and one D. told that he would be baptized and come to England:
 he is the man that prefaced to Aruc. So a rare learned Iew, to whō
 at *Basil* one gaue *Rabens* epistle, and shewed the apostles *Thalmu-*
dicall rare skil, he made request to the Professours when the party
 was gone, to desire him to returne to instruct him more fully: (but
 the party could not) and afore requested his teacher to translate in-
 to Ebrew, as he spake to him, the new Testament. This deserued bet-
 ter then your language. You say the party feigned that whiche is
 written of his praise: and scoph his skil in Ebrew and Greeke: and
 terme him an asse, and offre all disgrace. For all, Christians & Iewes
 should thinke you vnworthy to haue the benefit of Christian poli-
 cie. And as you know you haue the Anathema maran Atha giuen
 you. It returneth to the giuer if you deserue it not. If your desert be
 doubtles, you are surely miserable: as in your perpetuall vntruthes
 and misvsing of the Realmes authoritie to Satans slavery. So when
 you scophed the hope in the *Scottish mist*, and the *Brittish* nation,
 what meant you but to endeour to set millions to kill one another.
 Six yeares *Beza* noised a Testament bent badly, and *Genena* meant
 to kill one for leaning on the *Scottish mist*: as three Scottes there
 then tolde the party: and *Beza* wrote much alike to your old head.
 Yet the party boldly printed the *Scottish mist* then to be his King.
 And now with what face can you looke for any good subiect, who
 knowes the blessing of the *Scottish mist* turned to a shyning sunne
 ever to wish you well: after your so great endeavour to overthrow
 your owne nation; The *Brittish* nation would, as *Dauids* 37. wor-
 thies, haue layde their life in their hands for their lesfull Prince, then
 and now most deare King. And wisheth you, after pardon, to be an
 harty subiect. Great cause you haue.

To the Reader.

AS *Britanie* conteyning *England* with *Scotland*, a *Scott* is not borne
 in *England* because he is borne in *Britanie*: So *Hades* conteyning
Heauen and *H E L*, our *L*. his holy soule going to *Hades* to his holy
 ioy, can not be said to goe to *H E L*, because his went to *Hades*. But
 the barbarous translation should be lothed of all wise & such as would
 not descend to *H E L*, to their eternall woe.